



# DAYLIGHT

ORIGINS SCIENCE FOR CATHOLICS

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**NO 67**

**DECEMBER 2020**

## **Yellow Sea Dragon (*Phycodurus eques*) — camouflage *par excellence*.**

This extraordinary fish is closely related to sea horses and pipefish and is endemic to the seas off S and E Australia. About 30 cm in length, it features long, leaf-like appendages of skin over its head, body and tail, which, when streaming out in the water, give a truly remarkable imitation of a piece of weed. The resemblance is rendered more perfect by the power which they possess of rapidly changing their colours to suit their surroundings.

Leafy Sea Dragons are a protected species as, despite their camouflage, having been the object of excessive collection by divers, though they are very difficult to keep in aquaria. Their features offer a baffling enigma that defies Darwinian resolution but well glorify their wise and good Creator.

*Picture: [www.stockphotosecrets.com](http://www.stockphotosecrets.com)*



### *Patrons*

**The Immaculate Conception**

**St Michael**

**St Thomas Aquinas**

**St Bonaventure**

**St Oliver Plunkett (for Ireland)**

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**Professor Maciej Giertych, BA, MA (Oxon), PhD, DSc**

### **AIMS**

To inform Catholics and others of the scientific evidence supporting Special Creation as opposed to Evolution, and to show that the true discoveries of Science are in conformity with Catholic doctrines on Origins.

### **ACTIVITIES**

*Daylight Origins Society* is a non-profit educational organisation funded from subscriptions, donations and sales of publications.

- ❖ Publishes the periodical *Daylight* for subscribers in 20 countries.
- ❖ Operates a website at [www.daylightorigins.com](http://www.daylightorigins.com)
- ❖ Publishes and distributes pamphlets on Origins issues.
- ❖ Provides mail-order service for literature and audio-visual material.
- ❖ Promotes links with other Catholic Origins groups worldwide

### **Subscription Rates (three issues of Daylight)**

**UK: £12   Ireland & Europe: 15 euros   Outside Europe: £15 (US \$25)**

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D.O.S, 19 Francis Avenue, St. Albans, AL3 6BL, England.  
Cheques (in British Sterling only) to Daylight Origins Society  
Cash acceptable in £ Sterling, Euros or US\$.

**Website orders:** Payment facilities on line e.g. via *PayPal* or credit card

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EDITORIAL<sup>1</sup>

†

Peter Wilders

At the moment when we were completing this number, we learned of the demise of an old friend of Ceshe, on the 11 November 2020. Faithful to the Catholic faith and fiercely anti-evolutionist, he worked for the truth. It is thus that he discovered Ceshe and the works of Guy Berthault. In this hard battle, he achieved between 1984 and 1991 the video *Evolution: science or belief?*, first at the Catholic film festival of Niepokalanów.\* You will find his last article in *Science et Foi* n° 109, 'La promesse'; it landed a final hit on Darwinism.

*Requiescat in pace!*

\*Monastery in Poland founded in 1927 by St Maximilian Kolbe

In current parlance, Peter Wilders might well be described as a 'spiritual influencer.' Without his encouragement, activity and example, the re-launching of *Daylight* in 1991 might never have happened.

<sup>1</sup> Boxed tribute to Peter Wilders from *Science et Foi* No 137, October 2020, p.33.

[Tr. by A. Nevard. Apologies for any inadvertent errors. I tried to strike a difficult balance between accuracy and style, but it seemed to read more elegantly in the original French.]

As I recall, we first met in the early 1980s at a lecture presentation in Westminster, organised by Biblical creationists. After the meeting, Peter, over from Monaco, joined our small group of Catholics, already 'converts to the cause,' and asked us what the clergy and bishops were doing in the UK to spread the truth on this issue. We had to admit: little or nothing, though Fr Peter Lessiter [RIP] was the most notable in actively promoting it, while there were other priests like Fr Roger Nesbitt who were opposing us and promoting evolution as if it were penicillin for the Faith. Clearly Peter Wilders was fired up for action. As he said: "If we don't do something, no-one else will!"

Thanks to the initiatives of *Pro Fide Forum* and the late John Edwards' *Christus Vincit Productions*, we had already formed a loose association of Catholic activists. Since 1978 we had organised several successful talks, mainly in Westminster, which John had then produced as cassette audio-tapes. Also, until 1983, the late John Campbell was still publishing his original *Daylight* newsletter. On 17 February 1987, Peter invited a small group to the Challoner Club in London and we had an informal planning meeting. By then, he had become involved with the Catholic organisation in France called *Cercle Scientifique et Historique*, which promotes Biblical and scientific studies in the cause of publicising the works of Fernand Crombette [1880-1970]. Peter had also been engaged in writing articles and been published in *Christian Order*. He had discovered the active sedimentology research of Guy Berthault, and was planning his *Evolution—Fact or Belief?* video production which we later helped to promote in the UK. It had been agreed that he would give some talks in London that year; the first one was at Spanish Place church hall on 22 March 1987. We collected contact details from the attendees and I wrote to them after the meeting to invite volunteers to serve on a committee; we had about eight persons who agreed to provide some support or act as advisors.

We had agreed at the Challoner meeting that we needed a newsletter to be printed and circulated, and Peter thought it important to link us with a larger established group, and on his advice *CESHE:UK* was born. In the light of our personal commitments, it later turned out to be impractical to organise formal committee meetings, but we tried to keep in touch and exchange ideas. As I had already been involved in this cause for ten years, read many books and attended numerous talks and conferences, I seemed to be best placed to produce and distribute the newsletter and collect the £5 annual subscription, so I had *ipso facto* become editor, honorary secretary and treasurer!

As part of this tribute to Peter, this is the introduction he wrote to our first *CESHE:UK Newsletter*, published September 1987.

CESHE is an association in France engaged in the combat against the pseudo-science of evolution. There are at least 200 organisations throughout the world involved in this combat and the number is growing.

CESHE has a membership of 600 and although it is principally a Catholic organisation, it is open to members from other denominations.

A number of the active members of CESHE have scientific qualifications from the leading French colleges. The work they have done and are doing to expose the weaknesses of the evolutionary hypothesis and its total absence of scientific proof is highly encouraging. For instance, some of their laboratory experiments to show that geological rock formations can be the result of sedimentary layers providing no indication of a time sequence, have already been published by the French Academy of Science. The implication of these experiments upon the theory of rocks being formed over long periods of time is profound. They allow the concept of a young earth, i.e. one just a few thousand years old, to be considered as a reasonable scientific hypothesis. They also falsify the theory that the rocks required millions of years to form.

In order to bring their work, and that of thousands of other scientists from many countries who are disputing the belief in scientific evolution, more effectively to the attention of the Church and the public at large, CESHE has agreed to an affiliate society starting in the U.K. This newsletter is, therefore, to announce the launching of CESHE (U.K.) and to seek your support in recruiting members and seeking venues where the Association can send speakers to report on “the Crumbling Theory of Evolution.”

As older readers may be aware, by 1990 it had become clear that there was actually little to link the content and direction of the CESHE organization with our own. We were affiliated to the extent that we were opposed to evolutionism and supported the Catholic Faith, but we were not sharing anything else. CESHE published their articles entirely in French and we were not equipped, inclined or permitted to translate and publish them. So after publishing eight numbers of CESHE:UK Newsletter, we agreed that we should discontinue the previous appellation and relaunch *Daylight* as an independently-published A5 booklet, initially intended to appear four times a year. Peter has of course continued to support us and contributed several articles to *Daylight* over the years. Credit for any success it has had goes back to Peter Wilders initiative and encouragement. May he rest in peace!

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## **Cut out the appendix!**

Not from the body, but out of the books that still include it as a supposed ‘vestigial organ.’ In his book *God— or Gorilla* (1922), Alfred McCann writes:

In the human body organs described as “rudimentary” have been found to fulfil most important and most definite functions. The thyroid gland, the thymus gland and the pineal gland used to be classified as “rudimentary organs”. Today a new school of medicine has developed as a result of the discovery of the significance of these glands to metabolism and the maintenance of physiological equilibrium. [...] Many physicians are beginning to recognise the fact that appendicitis, a diseased appendix, is the result of hypercivilization, refined foods, overmilled white flour, demineralised breakfast foods and excessive meat-eating and not at all to the so-called rudimentary character of the appendix.<sup>2</sup>

Biologist H.G. Wells in 1931 had still not picked up on these scientific advances, and wrote in *The Science of Life*, that the human vermiform appendix is “an organ that we should be better without.” He reports with apparent approval: “An eminent London surgeon has declared that Mr Everyman might with advantage be deprived of his stomach, appendix, and large intestine, and benefit (ultimately) by the change.”<sup>3</sup>

Although disagreeing with the notion that the appendix is some sort of evidence for evolution, US zoologist Alfred Romer (1962) also seems to have been unaware of the functions of this organ, but remarks: “Its major importance would appear to be in the financial support of the surgical profession.”<sup>4</sup>

Nevertheless, the truth has gradually seeped out. The Index of Dr Jonathan Miller’s book *The Body in Question* (1978) makes no reference to vestigial organs or the appendix. They do not appear in John Allan’s *The Human Difference* (1989), Dr Colin Patterson’s *Evolution* (1978), or David Attenborough’s *Life on Earth* (1979). The appendix is cited in Stringer and Andrews’ *Natural History Museum* book on Evolution (2005), which states: “Apes alone of the primates have an appendix, a mixed blessing since apes are prone to appendicitis just as we are.”<sup>5</sup>

In a more recent book (2014), Dr Alice Roberts calls the appendix “just a narrow tube containing immune cells, but far too small to do anything useful in the way of fermenting vegetable matter.”<sup>6</sup> Fair comment, but it is rash to assume that an organ is functionless. Recall that insulin was not isolated until the work of Banting and Best in 1921, which soon led to a highly effective

<sup>2</sup> McCann, A.W., *God—or Gorilla*, Devin-Adair Co., (1922), p. 125.

<sup>3</sup> Wells, H.G., *The Science of Life*, Cassell (1931), p. 58.

<sup>4</sup> Romer, A., *The Vertebrate Body*, 3<sup>rd</sup> Edn (1962), Saunders Co., p. 358.

<sup>5</sup> Stringer, C. & Andrews, P., *The Complete World of Human Evolution*, Thames and Hudson (2005), p. 16.

<sup>6</sup> Roberts, A., *The Incredible Unlikeliness of Being*, Heron books, (2014), p. 219.

treatment for diabetes. Yet German physician Paul Langerhans had discovered the islets in the pancreas, later named for him, back in 1869.

The books that still seem likely to reference ‘vestigial organs’ appear now to be those critical of those evolutionary ideas still stuck in Victorian times. Richard Milton refers to Ernst Wiedersheim’s 1895 book *The Structure of Man* which lists 86 “organs of the human body which were supposed to have lost their function, and to be mere appendages which time and further evolution would no doubt dispel entirely from the human frame.”<sup>7</sup> This was, of course, before the value of most of the endocrine system had been discovered. Zoologist S.R. Scadding, of the University of Guelph, Ontario, concluded from his studies of those so-called vestigial organs that most of them do have at least some minor function at some point in life. And since it may be possible to survive and live a relatively normal life after removal of part of the gut, a lung or a kidney, it would obviously be false to claim that these parts are useless left-overs.<sup>8</sup>

### **Also in this issue...**

Continuing our series on great Catholic scientists, we turn to the life of Mendel, the pioneer of modern genetics. The second part in our next issue will focus on his scientific discoveries. Some have said that if Darwin had known about them he would have realised that the facts of inheritance rendered his theory invalid.

Mgr Philip Hughes (1895-1967) came from Manchester and was a renowned historian of the Catholic Church. In this extract from a popular book for layfolk, he clarifies for us the doctrines of the Creation and Fall of mankind.

Some experts have categorised the ‘evolution of language’ as “one of the hardest problems in science.” Despite extensive speculation since Darwin, there is no agreement amongst those experts who fail to recognise the historical value of the Bible, and of other writings from Roman, Greek and Egyptian sources that cite the Tower of Babel, such as the ‘Sibylline oracles’ and this interesting extract from Josephus, the Jewish historian.

Finally, we have updated the Index to cover 30 years of *Daylight* magazine and most back-numbers are still available. However, if an intact whole issue is no longer in stock, a photocopy of the article requested will be supplied. Much of the material is still very relevant to our times, as long as Darwin continues to be quoted by evolutionists!

Many thanks for your support. *Dominus vobiscum! Christus regnat!*

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<sup>7</sup> Milton, R., *Shattering the Myths of Darwinism*, Park Street Press, (1997), p. 187.

<sup>8</sup> Also please see article featured on back cover page in this issue.

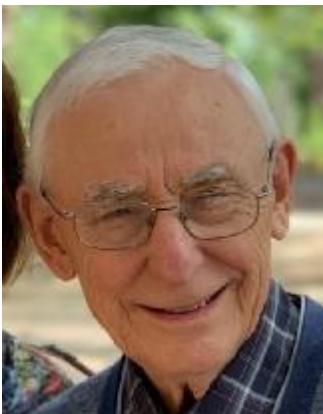
## Letter from the Kolbe Center (14<sup>th</sup> November 2020)<sup>1</sup>

Hugh Owen (Director)

Dear Friends of the Kolbe Center,

Pax Christi!

I would like to devote this newsletter to the memory of Mr. Peter Wilders who died on Wednesday, November 11, the Feast of St. Martin of Tours. Mr. Wilders was one of the most courageous and persistent champions of the traditional Catholic doctrine of creation in the entire world and a leader in the fight to defend the true doctrine of creation for many years before the founding of the Kolbe Center twenty years ago.



Peter Wilders

(February 21, 1931 -  
November 11, 2020)

heard from him about Peter, I had contacted him and we had arranged a meeting.

I met Peter for the first time in the late 1990's at an International Conference on Creationism (ICC) conference in the Pittsburgh area, where he had been invited to present Guy Berthault's research in sedimentology which exposed the fatal flaws in the Lyellian geochronology that had been virtually unchallenged since the late nineteenth century. For a number of years, I had been seeking out Catholic priests and laymen who had rejected theistic evolution and who wanted to defend the traditional doctrine of creation. I had communicated with Gerry Keane, the author of the TAN book *Creation Rediscovered*, with Fr. Peter Damien Fehlner, author of the theological masterpiece *In the Beginning*, and, having

<sup>1</sup> Republished here by kind permission of Hugh Owen.

Please access the Kolbe website for much material on the authentic Catholic position on Genesis, Origins and Science, with regular newsletters on recent activities and publications: [www.kolbecenter.org](http://www.kolbecenter.org)

From that point forward Peter and I collaborated closely with each other and with any Catholic theologians, philosophers and natural scientists who were willing to work with us to defend the traditional doctrine of creation. Peter and Guy Berthault attended our first international conference in defense of the Catholic doctrine of creation in Manassas, Virginia, in 2001, along with theologian and physicist Fr. Victor Warkulwiz, theologian Fr. Brian Harrison, Polish dendrologist Dr. Maciej Giertych, and aerospace engineer Dr. Joseph Strada. From that point forward, Peter and I worked with his sons and with colleagues from all over the world to organize our first international symposium in Rome in 2002, and a whole series of international conferences and symposia in places as far flung as Rome, Italy; Moscow, Russia; Arlington, Virginia; Bierbronn, Germany; and the south of France.

In the early years, Peter focused on promoting a film that he had produced entitled "Evolution: Fact or Belief?" Later, the film was expanded to include an interview with philosopher Dr. Josef Seifert, and renamed "Evolution as Seen by Modern Science." The film did an excellent job of exposing the fatal flaws in the microbe-to-man evolution hypothesis from the perspective of experts in many areas of natural science, and it continues to do so today. However, through his extensive correspondence with Fr. Peter Damien Fehlner, Peter came to the realization that the natural science arguments against the evolutionary hypothesis needed to take a back seat to the theological arguments, especially in light of Fr. Fehlner's contention that the *Firmiter* decree of the Fourth Lateran Council in 1215 defined the dogma of creation in a way that "excluded" evolution over long ages of time.

This shifting of gears on Peter's part brought him into conflict even with most of the Catholic intellectuals in the traditional wing of academia. Many wondered how a layman without any formal theological training could dare to argue that a thirteenth century conciliar decree (repeated *verbatim* by the First Vatican Council) could have excluded evolution for Catholics when none of the Popes and theologians who had resisted modernism in the twentieth century seemed to have mentioned the council in that connection. But Peter Wilders was not a man to abandon a position that he had adopted after careful study and consultation with a theologian whom he rightly regarded as one of the greatest authorities in the Church on creation theology. Instead, with the help of Dr. Dominique Tassot and other interested colleagues, Peter spearheaded

an effort to find commentaries on the *Firmiter* of Lateran IV from the six hundred year period from the convening of the council to the rise of Lyellian geology in the nineteenth century.

Over a period of ten years or more, Peter's team was able to find commentaries on the *Firmiter* of Lateran IV in the works of some of the greatest commentators in the Church, including St. Thomas Aquinas, Francisco Suarez, St. Lawrence of Brindisi, Cornelius a Lapide, and Thomas de Charmes. In a remarkable confirmation of Peter's thesis, the writings of these commentators proved that all of them had interpreted the *Firmiter* as teaching that

God had created all of the different kinds of creatures for man by fiat at the beginning of time, an interpretation that did indeed, in Fr. Fehlner's words, "exclude evolution." Peter deserves most of the credit for spearheading the research that we have summarized in the article "[The Firmiter of Lateran IV in its Historical Context Defines the Fiat Creation of All Things](#)" on the Kolbe website. Thanks to Peter's perseverance in promoting this research project, we also eventually discovered the reason why the anti-modernist Popes and theologians had for the most part failed to mention Lateran IV in their efforts to combat evolution in its theistic and atheistic forms.

After immersing ourselves in the writings of these great commentators from the thirteenth to the end of the nineteenth century, we came to the astonishing realization that they themselves never considered Lateran IV (or, later, Vatican I) the source of the Church's teaching on creation for the simple reason that all of them regarded Genesis as a "sacred history" whose inerrant account of the origin of man and the universe remained the source of the Church's teaching on creation right into modern times. Just as St. Thomas explained the doctrine of transubstantiation in the *Summa* without recourse to the Fourth Lateran Council's dogmatic definition of the doctrine because he derived the doctrine from Holy Scripture as explained by the Fathers, so did the greatest commentators on the *Firmiter* from the Middle Ages to Matthias Scheeben at the end of the nineteenth century set forth the dogma of creation in most cases without any mention of Lateran IV because they derived the doctrine entirely from the sacred history of Genesis.



Fr. Peter Damian Fehlner  
(July 20, 1931  
- May 8, 2018)



Fr. Matthias Scheeben  
(March 1, 1835 –  
July 21, 1888)

Under the salutary influence of Fr. Fehlner's teaching, Peter was also one of the first members of our team to appreciate the fundamental importance of the Church's traditional teaching on the distinction between creation and providence. He sometimes wore out his interlocutors with his insistence that natural science could not contribute anything to our understanding of origins, because the entire work of creation was supernatural and could not be discovered by extrapolation from the natural order which only began when the entire work of creation was finished. But he was right nonetheless.

"Evolution's greatest triumph," to use Ernst Haeckel's phrase, did not take place until the beginning of the twentieth century when most Catholic intellectuals capitulated to Cartesian naturalism and came to believe that natural scientists could licitly extrapolate from the natural order of providence all the way back to the beginning of the universe. (That is why, for example, Monsignor Lemaitre's untenable "Big Bang hypothesis" was welcomed by Pope Pius XII, even though it depended on an extrapolation that would have been ruled illegitimate by all of the Fathers and Doctors of the Church!) Once the creation-providence framework had been abandoned, the acceptance of pseudo-scientific "proofs" of the molecules-to-man evolutionary hypothesis, like Ernst Haeckel's bogus illustrations of "embryonic recapitulation," ultimately persuaded all but a small minority of Catholic intellectuals that molecules-to-man evolution was a fact that only a fool would deny.

Peter involved his whole family in his work, and with the support of his devoted wife and the active collaboration of his two sons, he worked tirelessly to organize collaboration among theologians to restore traditional creation theology and to defend the traditional doctrine of creation. We who knew him thank God for the privilege of being his friends and collaborators, and we pray that he will speedily enter into his heavenly reward for all that he did to restore the foundations of our Holy Faith. The Kolbe Center has requested the thirty Gregorian Masses to be offered for the repose of his soul, but we would ask you to unite your prayers to ours for Peter and his family.

*May his soul and the souls of all the faithful departed, through the mercy of God, rest in peace. Amen.*

## ABBOT MENDEL: A NEW OUTLOOK IN HEREDITY

James J. Walsh, M.D., PhD., LLD.

From *Catholic Churchmen in Science* (1906)  
[Part I of two]<sup>1</sup>

**S**CIENTIFIC progress does not run in cycles of centuries, and as a rule it bears no relationship to the conventional arrangement of years. As has been well said—for science a new century begins every second. There are interesting coincidences, however, of epoch-making discoveries in science corresponding with the beginning of definite eras in time that are at least impressive from a mnemonic standpoint, if from no other.



GREGOR MENDEL

The very eve of the nineteenth century saw the first definite formulation of the theory of evolution. Lamarck, the distinguished French biologist, stated a theory of development in nature which, although it attracted very little attention for many years after its publication, has come in our day to be recognized as the most suggestive advance in biology in modern times.

As we begin the twentieth century, the most interesting question in biology is undoubtedly that of heredity. Just at the dawn of the century three distinguished scientists, working in different countries, rediscovered a law with regard to heredity which promises to be even more important for the science of biology in the twentieth century than was Lamarck's work for the nineteenth century. This law, which, it is thought, will do more to simplify the problems of heredity than all the observations and theories of nineteenth-century workers,

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<sup>1</sup> *American Ecclesiastical Review*, The Dolphin Press, pp. 31-41. [Ed.]

The portrait of Abbot Mendel which precedes this sketch was kindly furnished by the Vicar of the Augustinian Monastery of Brünn. It represents him holding a fuchsia, his favorite flower, and was taken in 1867, just as he was completing the researches which were a generation later to make his name so famous. The portrait has for this reason a very special interest as a human document. We may add that the sketch of Abbot Mendel which appears here was read by the Very Rev. Klemens Janetschek, the Vicar of the Monastery, who suggested one slight change in it, so that it may be said to have had the revision of one who knew him and his environment very well. [JJW]

and which has already done much more to point out the methods by which observation, and the lines along which experimentation shall be best directed so as to replace elaborate but untrustworthy scientific theorizing by definite knowledge, was discovered by a member of a small religious community in the little-known town of Brünn, in Austria, some thirty-five years before the beginning of the present century.

Considering how generally, in English-speaking countries at least, it is supposed that the training of a clergyman and particularly that of a religious unfits him for any such initiative in science, Father Mendel's discovery comes with all the more emphatic surprise. There is no doubt, however, in the minds of many of the most prominent present-day workers in biology that his discoveries are of a ground-breaking character that will furnish substantial foundation for a new development of scientific knowledge with regard to heredity.

Lest it should be thought that perhaps there is a tendency to make Father Mendel's discovery appear more important here than it really is, because of his station in life, it seems desirable to quote some recent authoritative expressions of opinion with regard to the value of his observations and the importance of the law he enunciated, as well as the principle which he considered to be the explanation of that law.

In the February number of "Harper's Monthly" for 1903, Professor Thomas Hunt Morgan, Professor of Biology at Bryn Mawr, and one of the best known of our American biologists, whose recent work on "Regeneration" has attracted favorable notice all over the world, calls attention to the revolutionary character of Mendel's discovery. He considers that recent demonstrations of the mathematical truth of Mendel's Law absolutely confirm Mendel's original observations, and the movement thus initiated, in Professor Morgan's eyes, gives the final *coup de grâce* to the theory of natural selection. "If," he says, "we reject Darwin's theory of natural selection as an explanation of evolution, we have at least a new and promising outlook in another direction and are in a position to answer the oft-heard but unscientific query of those who must cling to some dogma: if you reject Darwin, what better have you to offer?"

Professor Edmund B. Wilson, the Director of the Zoölogical Laboratory of Columbia University, called attention in "Science" (December 19, 1902) to the fact that studies in cytology, that is to say, observations on the formation, development, and maturation of cells, confirm Mendel's principles of inheritance and thus furnish another proof of the truth of these principles.

Two students working in Professor Wilson's laboratory have obtained definite evidence in favor of the cytological explanation of Mendel's principles, and have thus made an important step in the solution of one of the important fundamental mysteries of cell development in the very early life of organisms.

In a paper read before the American Academy of Arts and Sciences last year, Professor W. E. Castle, of Harvard University, said with regard to Mendel's Law of Heredity:—

What will doubtless rank as one of the greatest discoveries in the study of biology, and in the study of heredity, perhaps the greatest, was made by Gregor Mendel, an Austrian monk, in the garden of his cloister, some forty years ago. The discovery was announced in the proceedings of a fairly well-known scientific society, but seems to have attracted little attention, and to have been soon forgotten. The Darwinian theory then occupied the centre of the scientific stage, and Mendel's brilliant discovery was all but unnoticed for a third of a century. Meanwhile, the discussion aroused by Weissmann's germ plasm theory, in particular the idea of the non-inheritance of acquired characters, put the scientific public into a more receptive frame of mind. Mendel's law was rediscovered independently by three different botanists, engaged in the study of plant hybrids—de Vries, Correns, and Tschermark, in the year 1900. It remained, however, for a zoologist, Bateson, two years later, to point out the full importance and the wide applicability of the law. Since then the Mendelian discoveries have attracted the attention of biologists generally.<sup>2</sup>

Professor Bateson, whose book on Mendel's "Principles of Heredity" is the best popular exposition in English of Mendel's work, says that an exact determination of the laws of heredity will probably produce more change in man's outlook upon the world and in his power over nature than any other advance in natural knowledge that can be clearly foreseen. No one has better opportunities of pursuing such work than horticulturists and stockbreeders. They are daily witnesses of the phenomena of heredity. Their success also depends largely on a knowledge of its laws, and obviously every increase in that knowledge is of direct and special importance to them.

After thus insisting on the theoretic and practical importance of the subject, Professor Bateson says:—

As regards the Mendelian principles which it is the chief aim of this introduction to present clearly before the reader, it may be said that by the application of those principles we are enabled to reach and deal in a comprehensive manner with

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<sup>2</sup> This paper was originally published in part in the "Proceedings of the American Academy of Arts and Sciences," Vol. xxxviii, No. 18, January, 1903. It may be found complete in "Science" for September 25, 1903.

phenomena of a fundamental nature, lying at the very root of all conceptions not merely of the physiology of reproduction and heredity, but even of the essential nature of living organisms; and I think that I use no extravagant words when, in introducing Mendel's work to the notice of the Royal Horticultural Society's Journal, I ventured to declare that his experiments are worthy to rank with those which laid the foundation of the atomic laws of chemistry.

Professor L. H. Bailey, who is the Director of the Horticultural Department at Cornell University and the editor of the authoritative "Encyclopædia of Horticulture," was one of the first of recent scientists to call attention to Mendel's work. It was, we believe, because of a reference to Mendel's papers by Bailey that Professor de Vries was put on the track of Mendel's discoveries and found that the Austrian monk had completely anticipated the work at which he was then engaged. In a recent issue of "The Independent," of New York, Professor Bailey said:—

The teaching of Mendel strikes at the root of two or three difficult and vital problems. It presents a new conception of the proximate mechanism of heredity. The hypothesis of heredity that it suggests will focus our attention along new lines, and will, I believe, arouse as much discussion as Weissmann's hypothesis, and it is probable that it will have a wider influence. Whether it expresses the actual means of heredity or not, it is yet much too early to say. But the hypothesis (which Father Mendel evolved in order to explain the reasons for his law as he saw them) is even a greater contribution to science than the so-called Mendel's Law as to the numerical results of hybridization. In the general discussion of evolution Mendel's work will be of the greatest value because it introduces a new point of view, challenges old ideas and opinions, gives us a new theory for discussion, emphasizes the great importance of actual experiments for the solution of many questions of evolution, and then forces the necessity for giving greater attention to the real characters and attributes of plants and animals than to the vague groups that we are in the habit of calling species.

It is very evident that a man of whose work so many authorities are agreed that it is the beginning of a new era in biology, and especially in that most interesting of all questions, heredity, must be worthy of close acquaintance. Hence the present sketch of his career and personality, as far as they are ascertainable, for his modesty, and the failure of the world to recognize his worth in his lifetime, have unfortunately deprived us of many details that would have been precious.

Gregor Johann Mendel was born 27 July, 1822, at Heinzendorf, not far from Odrau, in Austrian Silesia. He was the son of a well-to-do peasant farmer, who gave him every opportunity of getting a good education when he was young. He was educated at Olmütz, in Moravia, and after graduating from the college

there, at the age of twenty-one, he entered as a novice the Augustinian Order, beginning his novitiate in 1843 in the Augustinian monastery Königen-kloster, in Altbrünn. He was very successful in his theological studies, and in 1846 he was ordained priest. He seems to have made a striking success as a teacher, especially of natural history and physics, in the higher Realschule in Brünn. He attracted the attention of his superiors, who were persuaded to give him additional opportunities for the study of the sciences, particularly of biological science, for which he had a distinct liking and special talents.

Accordingly, in 1851 he went to Vienna for the purpose of doing post-graduate work in the natural sciences at the university there. During the two years he spent at this institution he attracted attention by his serious application to study, but apparently without having given any special evidence of the talent for original observation that was in him. In 1853 he returned to the monastery in Altbrünn, and at the beginning of the school year became a teacher at the Realschule in Brünn. He remained in Brünn for the rest of his life, dying at the comparatively early age of sixty-two, in 1884. During the last sixteen years of his life he held the position of abbot of the monastery, the duties of which prevented him from applying himself as he probably would have desired, to the further investigation of scientific questions.

The experiments on which his great discoveries were founded were carried out in the garden of the monastery during the sixteen years from 1853 to 1868. How serious was his scientific devotion may be gathered from the fact that in establishing the law which now bears his name, and which was founded on observations on peas, some 10,000 plants were carefully examined, their various peculiarities noted, their ancestry carefully traced, the seeds kept in definite order and entirely separate, so as to be used for the study of certain qualities in their descendants, and the whole scheme of experimentation planned with such detail that for the first time in the history of studies in heredity, no extraneous and inexplicable data were allowed to enter the problem.

Besides his work on plants, Mendel occupied himself with other observations of a scientific character on two subjects which were at that time attracting considerable attention. These were the state and condition of the ground-water —a subject which was thought to stand at the basis of hygienic principles at the time and which had occupied the attention of the distinguished Professor Pettenkofer and the Munich School of Hygiene for many years—and weather observations. At that time Pettenkofer, the most widely known of sanitary scientists, thought that he was able to show that the curve of frequency of

typhoid fever in the different seasons of the year depended upon the closeness with which the ground-water came to the surface. Authorities in hygiene generally do not now accept this supposed law, for other factors have been found which are so much more important that, if the ground-water has any influence, it can be neglected. Mendel's observations in the matter were, however, in line with the scientific ideas of the time and undoubtedly must be considered of value.

The other subject in which Mendel interested himself was meteorology. He published in the journal of the Brünn Society of Naturalists a series of statistical observations with regard to the weather.<sup>3</sup> Besides this he organized in connexion with the Realschule in Brünn a series of observation stations in different parts of the country around; and at the time when most scientists considered meteorological problems to be too complex for hopeful solution, Mendel seems to have realized that the questions involved depended rather on the collation of a sufficient number of observations and the deduction of definite laws from them than on any theoretic principles of a supposed science of the weather.

The man evidently had a genius for scientific observations. His personal character was of the highest. The fact that his fellow-monks selected him as abbot of the monastery shows the consideration in which he was held for tact and true religious feeling. There are many still alive in Brünn who remember him well and cannot say enough of his kindly disposition, the *fröhliche Liebenswürdigkeit* (which means even more than our personal magnetism), that won for him respect and reverence from all. He is remembered, not only for his successful discoveries, and not alone by his friends and the fellow-members of the Naturalist Society, but by practically all his contemporaries in the town; and it is his lovable personal character that seems to have most impressed itself on them.

He was for a time the president of the Brünn Society of Naturalists, while also abbot of the monastery. This is, perhaps, a combination that would strike English-speaking people as rather curious, but seems to have been considered not out of the regular course of events in Austria.

Father Mendel's introduction to his paper on plant hybridization, which



<sup>3</sup> Photo of Cathedral of SS Peter and Paul, Brno, Czech Republic. [www.stockphotosecrets.com](http://www.stockphotosecrets.com)

describes the result of the experiments made by him in deducing the law which he announces, is a model of simple straightforwardness. It breathes the spirit of the loftiest science in its clear-eyed vision of the nature of the problem he had to solve, the factors which make up the problem, and the experimental observations necessary to elucidate it. We reproduce the introductory remarks here from the translations made of them by the Royal Horticultural Society of England. Father Mendel said at the beginning of his paper as read 8 February, 1865:—

Experience of artificial fertilization such as is effected with ornamental plants in order to obtain new variations in color, has led to the experiments, the details of which I am about to discuss. The striking regularity with which the same hybrid forms always reappeared whenever fertilization took place between the same species, induced further experiments to be undertaken, the object of which was to follow up the developments of the hybrid in a number of successive generations of their progeny.

Those who survey the work that has been done in this department up to the present time will arrive at the conviction that among all the numerous experiments made not one has been carried out to such an extent and in such a way as to make it possible to determine the number of different forms under which the offspring of hybrids appear, or to arrange these forms with certainty, according to their separate generations, or to ascertain definitely their statistical relations.<sup>4</sup>

These three primary necessities for the solution of the problem of heredity—namely, first, the number of different forms under which the offspring of hybrids appear; secondly, the arrangement of these forms, with definiteness and certainty, as regards their relations in the separate generation; and thirdly, the statistical results of the hybridization of the plants in successive generations, are the secret of the success of Mendel's work, as has been very well said by Bateson, in commenting on this paragraph in his work on Mendel's "Principles of Heredity." This was the first time that anyone had ever realized exactly the nature of the problems presented in their naked simplicity. "To see a problem well is more than half to solve it," and this proved to be the case with Mendel's straightforward vision of the nature of the experiments required for advance in our knowledge of heredity.

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<sup>4</sup> The original paper was published in the "Verhandlungen des Naturforscher-Vereins," in Brünn, Abhandlungen, iv, that is, the proceedings of the year 1865, which were published in 1866. Copies of these transactions were exchanged with all the important scientific journals, especially those in connexion with important societies and universities throughout Europe, and the wonder is that this paper attracted so little attention.

## MAN: GOD'S PLAN FOR HIS SUPERNATURAL HAPPINESS

**Fr Philip Hughes**

from: *The Faith in Practice*<sup>1</sup>

The divine life of everlasting intelligence and love is a life of supreme, everlasting happiness. When God created man He of His goodness arranged that the new creature should share that happiness, and share that happiness by sharing in the divine life. The eternal activity which constitutes the happiness of God should somehow embrace and fill the life of man too. Man the creature should share his Creator's life, be His intimate and friend, and be happy as his Creator is happy.

Man was then made to be a sharer in his Creator's happiness. Therefore man was made like to his Creator. That happiness is an activity of knowledge and love. Hence man was made with powers of knowing and of loving, with powers through which he might know and love God, powers through which he might receive the love lavished on him by his Creator, and through which the divine life might pass into and enrich his own. It was through knowledge of God's love, through the enriching effects upon himself of that love and through his own life of reciprocal love that man was to realise perfect happiness.

These faculties in man through which he receives the divine life communicated to him by God are necessarily, like the life that passes through them, non-material. And it is in so far as man is non-material that he is like to God and to those other created beings the pure intelligences we call the Angels.

Man is thus one of a vast order of intelligences. He is, in that hierarchy, the lowest being, since his intelligence is dependent on the senses for the materials of knowledge, gains nearly all its knowledge by the roundabout process of discursive reasoning, and is conditioned in its operation by the fact that man has a body.

For man is not wholly immaterial, not purely spiritual. Like the animal creation man has a body, and this body has powers all its own. While the soul—the

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<sup>1</sup> Subtitled: *Catholic Doctrine and Life*, The Catholic Book Club, 1939  
[Illustrations added here and not in original text]

spiritual element in man—is the seat of those activities of intelligence and will by which man directs and rules his life, the organs through which the activities of intelligence and will are given effect are in the body and the organs too through which there come to the intelligence those stimuli from the world outside which first set it to work. Man's intelligence cannot work unless first of all his external senses are active, sight, hearing, smell, taste or touch. Hence to this extent man's spiritual activity is dependent on the material organs of the body.

These purely material external senses of the body do not however affect man's intelligence directly. It is through the activity of the intermediary powers we call the internal senses that the intelligence is made aware of the impressions the five external senses gather; that is to say through the combined activity of the common sense, the memory, the imagination and the particular or sense judgment.

It is through the operation of his senses—external and internal—that man, like the rest of the animal creation, knows the particular facts of the creation outside himself, the facts which are the raw material upon which the higher power of reason works. It is according to the reason's judgment on these facts that the will moves and sets in motion the bodily organs and limbs to carry out its behests.

One more faculty of the human soul needs to be mentioned—namely the sense-inclination. Just as the judgment of the reason is followed by a movement of the will in accordance with that judgment, so the activity of the internal sense faculty called the particular judgment—the faculty which decides “this is good/bad for me” immediately a thing is heard, seen or felt—not only offers to the reason material for final judgment, but is itself followed by a movement of the sense faculty corresponding to what it has judged. Thus if a man's particular judgment decides a thing is good for him, immediately—before ever reason has considered and ratified this judgment—he experiences an urge to possess that thing. These movements of the sense-inclination aroused by the sense-judgment are accompanied by changes in the body itself, increased pace of the heart-beats, for example, quicker breathing, perspirations, and so forth. We call these movements of the sense-inclination, feelings or emotions, or passions.

Man is then a creature of very varied powers. If, through his spiritual soul's intelligence and will, his head is in the stars, he yet has his feet well anchored

in the earth, thanks to his body and its effect on the soul in the course of his emotional experiences. The hierarchy of order that should obtain in this series of powers is obvious. The body should be subject to and at the service of the soul, and in the soul the lower powers that depend on sense—that is to say, the common sense, memory, imagination and sense-judgment, and the faculty in which the passions move—should be subject to the reason, which, controlling the emotions, should direct the will according to the known truth. Finally the whole creature should be subject to its Creator.

And such a harmony did in fact obtain when the first man, Adam, was created.

### THE FALL AND ITS EFFECTS: ORIGINAL SIN

The life of idyllic human happiness in which the first man and woman were created—it is described in the first chapters of Genesis—lasted until Adam sinned. He was tempted by the devil, and in the one matter where it was possible for him to do so, he chose to rebel against God. He desired to possess for himself God's knowledge of good and evil. Adam would be as God, equal to God, a rival to God. This sin is the event we know as “the fall of man.” It is most important to understand what the Fall was and how it affected both the relation of man to God and man's own nature. For unless the effects of the Fall



are borne in mind, the Incarnation of Our Lord and His death upon the Cross are devoid of meaning, nor is it possible to understand what kind of thing the Church is which He instituted to carry on the work of saving man and restoring him to friendship with God.

Adam had sinned. But Adam was not simply any individual man, a being endowed with human nature. Adam was all humanity, he was, in a sense, human nature. The sin did not merely affect him as an individual person. It affected also the nature summed up in him. Whatever weakness and loss followed from that sin were realised in human nature as well as in Adam's person. What Adam had to transmit to his descendants, i.e., human nature, would necessarily be transmitted as it now was, in the state in which his sin had left it. His descendants would not receive human nature as he had received it, but human nature as affected by his sin, a nature morally weakened, a nature weakened from the very moment of transmission by the parent, of reception by

the child, weakened in the very act in which his descendants would originate. It is from this fact, viz., that we receive the legacy of Adam's sin in the very moment in which we originate, that the weakness or deformity we so receive has come to be called Original Sin.

In what does the weakness consist? What is the nature of the permanent hereditary taint which, thanks to Adam's sin, has necessarily affected all his descendants? And why is it called a sin? <sup>2</sup>

Adam's sin did not mutilate his nature, depriving either his body or his soul of any of the faculties which belonged to that nature. But it did deprive him firstly of that primitive harmony in which he was created, that mastery of mind over body, and of the higher part of the mind over the lower part of the mind, for it destroyed the subjection of man to God that was the necessary condition of the twofold mastery

within, the source from which his reason's complete control of all his nature flowed. This twofold mastery was not a necessary consequence of man's being man. It was a privilege, a free gift or grace which God had superadded to the gift of human nature. Adam destroyed that subordination to God which was the condition of the gift, and the gift went. With it there disappeared that exemption from suffering and death which was a consequence of the perfect subordination of the body to the soul,<sup>3</sup> and there disappeared also the supernatural destiny offered to man, namely that he should one day come to the enjoyment of the sight of God Himself. The vision of God is a thing beyond the power of human nature to enjoy, and Adam had now destroyed the superhuman structure of grace through which alone that enjoyment was possible. Adam's sin had not destroyed his human nature but it had deprived it of grace and of the effects of grace. That privation of grace, experienced in his very nature, was the essence of the defect Adam was to transmit, the essence of what was to affect and afflict all his descendants.

In addition to these preternatural gifts Adam's soul had been endowed with the



ADAM AND EVE ARE EXPELLED FROM PARADISE

<sup>2</sup> Picture from Johnson & Hannan, *Bible History*, Benziger Bros., (1938), p.13

<sup>3</sup> St. Thomas *Summa Theologica* I—97—1 and I-II—85—5.

godlike gift of sanctifying grace. Because of this grace, which had made man something holy, his will had been set, as by a habit, towards the execution of the will of God. Now the contrary was true. Man was to be born with his will no longer so inclined to God. Moreover when the soul lost that holiness in which God had created it, all the powers of the soul lost their proper subordination to each other. The reason lost what had directed it to Truth,<sup>4</sup> i.e., Prudence no longer governed it. Ignorance began to affect it and to darken its light. The will had no longer a disposition to goodness, i.e., it was not any more informed by Justice, and it became the instrument of malice. The emotions that should assist man to confront what difficulties meet him in his pursuit of good were greatly weakened. The emotions by which man is stirred to acquire what is pleasurable ceased, in that fierce attraction, to be affected by the reasonableness of the satisfactions that tempted them. The will, now averted from God, all the powers of the soul likewise in disarray and conflict, turning by a first inclination to the goods of this life beyond what is reasonable, and preferring them to the eternal good—such is the handicap that henceforward must afflict every human being from its very origin and because of its very origin, that is, because of its descent from Adam in whom there sinned not only the first man but, so to speak, human nature itself.

Three things in us are especially the victims of this inherited infection, and as the point has a practical importance they deserve to be noticed.<sup>5</sup> Original sin—the taint in us inherited from Adam, the legacy of his personal sin—affects our soul in its very essence as the vital principle of the body. The first power of the soul to feel the evil effect is the will. But the powers which are most infected are the powers by occasion of whose action the infection is transmitted to us and by us. Nowhere is the conflict between the rational and the non-rational forces of man—a conflict which is the direct and most evident consequence of Original Sin—keener and more troublesome than in the powers through whose natural activity Original Sin is transmitted, for Original Sin is transmitted in the act of generation. That which gives origin transmits the taint. The power of generation then in the first place, which the act only brings into play, and next the emotion or passion of desire, part of the lower mind, which moves the power of generation to its act, and finally the pleasure obtainable through the sense of touch which, more than anything else, arouses that emotion of desire—these are the regions of man's nature where the infection of original sin is most keenly felt.

<sup>4</sup> But Adam did not lose Faith or Hope, except as virtues, cf, I-II—65—4.

<sup>5</sup> For what follows cf. *Summa Theologica* 1-II—83 —4.

Notice once more—it is not that the body itself is corrupted. What is damaged is the body's subjection to the soul, the soul's command over the lower mind and will. It is important to remember this in view of the many erroneous ideas as to the Catholic attitude to sex and sex problems.

Original Sin is then, essentially, "a privation of sanctifying grace that each child contracts at its conception." So teaches the Council of Trent (Session VI, Chapter III). It is not, on our part, an action. It is a habit, a kind of second nature, a thing like a sickness. It is a disposition that makes for a perpetual insubordination of the powers of the soul, the result of the destruction of the harmony which is essential to permanent holiness, just as sickness is an indisposition of the body arising from the destruction of the equilibrium which is essential to health. Original Sin is a sickness in our nature itself.

Why then call it a sin? It is a sin in a special sense of the word. It is a privation of sanctifying grace, and such lack of holiness may surely be called sinfulness. But, it will be urged, there can be no sin without an act of the will. In what sense is the will of the newly born child a cause productive of the moral deformity with which it is born? In this sense. Adam, to return to the root of it all once more, was not just any one man. He was humanity. "We are all in Adam" said St. Ambrose "and the free will of Adam which caused our ruin was our free will too." Two quotations from St. Thomas may help. "All men born of Adam may be considered as one man, inasmuch as they have one common nature, which they receive from their first parent .... As also Porphyry says that by sharing the same species many men are one man." <sup>6</sup> We are the members of a single body. The action of each member is voluntary, not by the will of the member but by the will of the soul that moves all the members. Adam's descendant is a member of that body which Adam first moved, and as far as that first movement of sin is concerned, "the disorder which is in a man is voluntary, not by his own will, but by the will of his first parent, who, by the movement of generation, moves all who originate from him, even as the soul's will moves all the members to their acts." Again the same doctor writes <sup>7</sup> "If the man whose privation of justice is due to Adam is considered as a private person, this privation is not his 'fault,' for a fault is essentially voluntary. If however we consider him as a member of the family of Adam, as if all men were only one man, then his privation partakes of the nature of sin on account of its voluntary origin which is the actual sin of Adam."

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<sup>6</sup> *Summa Theologica* I-II—81—1.

<sup>7</sup> *De Malo* IV. 1.

## *The Tower of Babylon, and the Confusion of Tongues*

*Flavius Josephus*<sup>1</sup>

§ 1 (109) NOW the Sons of Noah were three; Shem and Japhet, and Ham, born one hundred years before the deluge. These first of all descended from the mountains into the plains, and fixed their habitation there; and persuaded others who were greatly afraid of the lower grounds on account of the flood, and so were very loth to come down from the higher places, to venture to follow their examples. (110) Now the plain in which they first dwelt, was called *Shinar*. God also commanded them to send colonies abroad, for the thorough peopling of the earth, that they might not raise seditions among themselves, but might cultivate a great part of the earth, and enjoy its fruits after a plentiful manner. But they were so ill-instructed that they did not obey God; for which reason they fell into calamities, and were made sensible by experience, of what sin they had been guilty: (111) For when they flourished with a numerous youth, God admonished them again to send out colonies; but they imagining that the prosperity they enjoyed was not derived from the favour of God, but supposing that their own power was the proper cause of the plentiful condition they were in, did not obey him. (112) Nay, they added to this their disobedience to the divine will, the suspicion that they were therefore ordered to send out separate colonies, that being divided asunder, they might the more easily be oppressed.

2 (113) Now it was Nimrod who excited them to such an affront and contempt of God. He was the grandson of Ham, the son of Noah, a bold man, and of great strength of hand. He persuaded them not to ascribe it to God, as if it was through his means they were happy, but to believe that it was their own courage which procured that happiness. (114) He also gradually changed the government into tyranny, seeing no other way of turning men from the fear of God, but to bring them into a constant dependence on his power. He also said, 'He would be revenged on God, if he should have a mind to drown the world again ; for that he would build a tower too high for the waters to be able to reach; and that he would avenge himself on God for destroying their fore-fathers.'

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<sup>1</sup> *Antiquities of the Jews*, Wm Whiston (tr.), R. Mipos, early 1900s, Chapters IV & V.  
[Original punctuation retained here]

3 (115) Now the multitude were very ready to follow the determination of Nimrod, and to esteem it a piece of cowardice to submit to God; and they built a tower, neither sparing any pains, nor being in any degree negligent about the work. And, by reason of the multitude of hands employed in it, it grew very high, sooner than anyone could expect ; (116) but the thickness of it was so great, and it was so strongly built, that thereby its great height seemed upon the view to be less than it really was.—It was built of burnt brick, cemented together with mortar made of *bitumen*, that it might not be liable to peel away. When God saw that they acted so madly, he did not resolve to destroy them utterly, since they were not grown wiser by the destruction of the former sinners, (117) but he caused a tumult among them, by producing in them divers languages, and causing, that through the multitude of those languages, they should not be able to understand one another. The place wherein they built the tower, is now called *Babylon*, because of the confusion of that language which they readily understood before; for the Hebrews mean by the word *Babel*, *confusion*.(118) The Sibyl also makes mention of this tower, and of the confusion of the language, when she says thus : ‘When all men were of one language, some of them built an high tower, as if they would thereby ascend up to heaven, but the gods sent storms of wind and overthrew the tower, and gave everyone his peculiar language; and for this reason it was that the city was called *Babylon*.’(119) But as to the plain of Shinar in the country of Babylonia, Hestiaeus mentions it, when he says thus : ‘Such of the priests as were saved, took the sacred vessels of Jupiter Enyalius, and came to Shinar of Babylonia.’

*After what manner the Posterity of Noah sent out Colonies, and inhabited the whole Earth*

§ 1 (120) AFTER this they were dispersed abroad, on account of their languages, and went out by colonies everywhere ; and each colony took possession of that land which they light upon, and unto which God led them, so that the whole continent was filled with them, both the inland and the maritime countries. There are some also who passed over the sea in ships, and inhabited the islands. (121) And some of those nations do still retain the denominations which were given them by their first founders ; but some have lost them; and some have only admitted certain changes in them, that they might be the more intelligible to their neighbours. And they were the Greeks who became the authors of such mutations : for when in after ages they grew potent, they claimed to themselves the glory of antiquity ; giving names to the nations that sounded well [in Greek] and were intelligible to themselves, and giving them the honour of citizenship, as if they were people derived from themselves.

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# The Tower of Babel

[Genesis 11: 1-9]

And the earth was of one tongue, and of the same speech.

2 And when they removed from the east, they found a plain in the land of Sennar, and dwelt in it.

3 And each one said to his neighbor: Come, let us make brick, and bake them with fire. And they had brick instead of stones, and slime instead of mortar.

4 And they said: Come, let us make a city and a tower, the top whereof may reach to heaven: and let us make our name famous, before we be scattered abroad into all lands.

5 And the Lord came down to see the city and the tower, which the children of Adam were building.

6 And he said: Behold, it is one people, and all have one tongue; and they have begun to do this, neither will they leave off from their designs, till they accomplish them in deed.

7 Come ye, therefore, let us go down, and there confound their tongue, that they may not understand one another's speech.

8 And so the Lord scattered them from that place into all lands, and they ceased to build the city.

9 And therefore the name thereof was called Babel, because there the language of the whole earth was confounded: and from thence the Lord scattered them abroad upon the face of all countries.

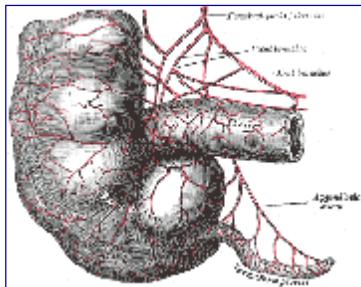


[Pieter Bruegel's *Tower of Babel* (now in Vienna) – in public domain]

## Modern Science shows the Appendix is Functional

Charles Darwin cited three ‘great classes of facts’ that to him provide “ample and conclusive evidence in favour of the principle of gradual evolution.” These are: “homological structure, embryological development, and rudimentary organs.”<sup>1</sup>

In the first chapter of *The Descent of Man* he reviews anatomical and behavioural similarities between humans and mammals such as monkeys. He then makes comparisons regarding human embryos, and expands on the structures he calls ‘rudimentary organs,’ which he points out are “useless, or nearly useless, and consequently are no longer subjected to natural selection.”<sup>2</sup> Examples cited include muscles of the external ear, wisdom teeth, the coccyx, and the vermiform appendix.



In many vegetable-feeding mammals, the caecum is a very long cul-de-sac arising from the junction of the small and large intestine, and ending in a narrower tube, the appendix. In such animals, the caecum hosts a large number of bacteria that assist in the digestion of cellulose. In man, the caecum is very short, with an appendix about 10cm long, and appears to play little part in digestion, hence its designation as an evolutionary ‘left-over,’ a rudiment or vestigial organ.

However, zoologist Alfred Romer counters the Darwinian dogma:

“This is frequently cited as a vestigial organ supposedly proving something or other about evolution. This is not the case; a terminal appendix is a fairly common feature in the caecum of mammals, and is present in a host of primates and a number of rodents.”<sup>3</sup>

Recent research [Smith, H.F., et al, 2017] on 533 mammal species discovered that “the appendix has evolved independently in several mammal lineages, over 30 separate times, and almost never disappears from a lineage once it has appeared. This suggests that the appendix likely serves an adaptive purpose.”<sup>4</sup> It is also associated with lymphoid tissue which assists the immune response, helping to counter antigens in food, drugs, microbes or viruses. Darwin denied!

1 Darwin C., *The Descent of Man*, 2nd Edn., (1874), John Murray, p. 2

2 Ibid., p. 16

3 Romer, A., *The Vertebrate Body*, 3rd Edn., (1962), Saunders Co., p.358.

4 <https://www.sciencedaily.com/releases/2017/01/170109162333.htm>.

[Picture from *Gray's Anatomy*; in public domain.]

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